# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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## H. P. Blavatsky

August 11, 1831—May 8, 1891

*HER aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day, the ideas, the doctrines, the nomenclature of the Wisdom Religion.*

—W.Q.J.

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*(b)* The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

*(c)* The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

Move forward the wheel, O thou whose sight is infinite! Rarely art thou met in the course of many thousands of Æons. Display the benevolence thou hast observed in so many former generations; open the path of immortality.

—*Saddharma-Pundarika*


# THEOSOPHY

**Vol. XXXVIII** **May, 1950** **No. 7**


## A MIGHTY WORKER, H.P.B.

HOW hard is theosophical work? How strenuous is the theosophic life? How strong must be the theosophist's heart, how clear his head, how dauntless his will? What is the sign that efforts may be relaxed, that full striving may no longer be necessary, that present accomplishments are satisfactory? When is "everything possible" being done?

It is not H.P.B. who asked these questions.

Helena Petrovna Blavatsky, between the years 1851 and 1891, worked for Theosophy at a pace and with a persistence which seem extraordinary in comparison with the efforts of other theosophists, but the comparison is not one that it ever occurred to her to make. Her life in relation to the Theosophical Movement was strenuous and exacting, but she gave no indication, so far as is known, that she thought of possible maximums or reasonable minimums—she simply lived as if nothing less than her best were worth giving at all. William Q. Judge knew her as a "lion-hearted colleague," whose dauntless will was ever pushing on the work of the Movement. Delays there may be, and are, in that work, but of insuperable obstacles there are none which perseverance unrelated to personal prestige may not overcome.

H. P. Blavatsky appeared singularly indifferent to formal intellectual attainments and philosophical training, among theosophical students, and she seems not to have been impressed by their presence or absence in herself. The Theosophical Movement draws less upon these qualities than upon quite other energies of the

human spirit—and these latter flow all the more readily when, instead of desiring intellectual prowess, the theosophist strives to deserve the gift of reaching the hearts of men. Theosophical ideas, given their full sweep, actually clear the brain of static information, restoring that organ to full usefulness as an instrument for the creative powers of the mind.

The record of H. P. Blavatsky's life, as well as the principles of Theosophy itself, fail to indicate any approved stopping-place of achievement: devotion to Theosophy, to the purposes of the Movement, is not conditioned, provisional, nor of a certain duration only. In H.P.B., devotion was complete without being fanatical, constant without being automatic, resourceful as inspiration but changeless in essence.

During the years from 1851 to 1891—marked at their beginning, she afterward told, by her meeting, while in London, Him she called her Master—H. P. Blavatsky travelled, studied, and observed in many ancient corners—both famous and obscure—of the world. She moved among what the profane call "places of mystery": for her they were centers of learning. She met those the tyro in practical philosophy conceives as "wonder-workers": for her they were fellow-scientists, demonstrating laws she, too, had proven. Regions closed to the great majority of her fellow-men, regardless of their nationality, political power, education, or strong private inclinations, were open to her. She was welcomed at her coming, and came away richer in the gifts she treasured for the sake of her work—advice, instruction, counsel, and good-will from revered teachers who, like herself, had at heart the cause of Humanity.

H. P. Blavatsky boasted no academic degrees, spoke of no alma maters, kept no textbooks; yet her work required, and she had somehow secured, an education which erudite scholars later declared to be tremendous in scope and penetration. It may well be thought that the objects of the Movement summarize that education. First, the Movement was "to form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color": and H. P. Blavatsky, from the bare fact that her work and writings drew support and sympathy from men and women in all ranks and conditions, of all races and castes, and out of all creeds and sects, must be said to have studied humanity in part and whole with

sufficient thoroughness to constitute in herself one such nucleus. Second, the Movement aimed "to study ancient and modern religions, philosophies, and sciences, and to demonstrate the importance of such study": Mme. Blavatsky published no history of religions, no compendium of philosophies, and no grammar of science, since she apparently did not believe in systems and synopses, nor in the ideas of this and that school or teacher, except as it could be shown that unchanging principles move in and through all these forms and persons, imparting whatever life is in them, but being contained in none. Third, the Movement intended "to investigate the unexplained laws of nature and the psychical powers latent in man": the testimony of those who may be presumed to speak with knowledge in such matters is that H.P.B. had investigated, explained, developed, and controlled these laws and powers in nature and in herself, and consequently knew at firsthand how they were to be acquired, why, and by whom.

The objects of the Theosophical Movement were hers, then, as they may be those of any theosophist. Her pursuit of these aims was completely original, yet wholly impersonal. But as the fearless man sees nothing remarkable in courage, nor the wise man in wisdom, so H. P. Blavatsky was clearly neither proud nor jealous of her own "originality." Nor could she be otherwise than impartial toward all personalities, including her own, if she hoped to accomplish the ends she had in view. No one individual discovered, invented, or formulated the teachings of Theosophy, which is why "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority," as H.P.B. states in *The Secret Doctrine.* And, as a corollary, Theosophy is not susceptible to purely private acquisition, which is why nuclei of universal brotherhood cohere wherever the study of Theosophy is seriously engaged upon.

Still, freedom from authority does not entail ingratitude. "Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due," wrote H.P.B. in stating her appreciation of Mr. Judge's "unflagging and self-sacrificing efforts for the building up of Theosophy in America." To attempt to honor one such as H.P.B. may seem presumptuous on the part of those who are merely her students, but gratitude is

natural, and the theosophist's obligation to his Teacher will enable him to understand in larger part that Teacher's gratitude toward greater Beings, named by her "Masters of Wisdom." Nor would it be consonant with Their active principle of Brotherhood to separate Them from men and women in the world who perceive something of Their influence and intention in the present Theosophical Movement.

It was no part of H.P.B.'s desire to claim that she had been specially favored in her relationship with the Masters, although as their agent and the messenger of Theosophy in 1875 she had a unique responsibility. Nothing would have gratified her heart more than to see scores of theosophists, like Wm. Q. Judge, developing the steadfastness, integrity, and wisdom that constituted him a self-conscious intelligence in the Theosophical Movement. If H.P.B. could have bestowed upon the whole of humanity the realization of Masters as ideals and facts, she would have done so gladly. But H.P.B. could only suggest that by achieving similarity of aim, purpose and teaching with the great Theosophists, the student would find his forces released for incalculable benefit to mankind as a whole. The work is mighty, and each one who determines to measure up to it discovers in himself the necessary capacities, unfolds the required powers, and identifies himself with the quality of Will which flowed through H. P. Blavatsky. She is, for all students as well as for those she called teachers, "their servant to the last."

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## "NEXT TO THE BROTHERS"

Since 1875 H. P. Blavatsky has stood as the champion and helper of every Theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found: Lovers of Truth and seekers after occultism will know her work only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would today be better and more able to inform its separate units while it resisted its foes.

—WILLIAM Q. JUDGE in 1888

# H.P.B. WAS NOT DESERTED BY MASTERS

THERE are certain things connected with the personality of the great leader which have to be referred to and explained every now and again even in a Society whose effort is as much as possible to avoid the discussion of personalities. Sometimes they are disagreeable, especially when, as in the present instance, some other persons have to be brought in. And when the great leader is H. P. Blavatsky, a whole host of principles and postulates as to certain laws of nature cluster round her name. For not only was she one who brought to us from the wiser brothers of the human family a consistent philosophy of the solar system, but in herself she illustrated practically the existence of the supersensuous world and of the powers of the inner and astral man. Hence any theory or assertion touching on her relations with the unseen and with the Masters she spoke for inevitably opens up the discussion of some law or principle. This of course would not be the case if we were dealing with a mere ordinary person.

Many things were said about H.P.B. in her lifetime by those who tried to understand her, some of them being silly and some positively pernicious. The most pernicious was that made by Mr. A. P. Sinnett in London in the lifetime of H.P.B., and before the writing of the *Secret Doctrine,* that she was deserted by the Masters and was the prey of elementals and elemental forces. He was courageous about it, for he said it to her face, just as he had often told her he thought she was a fraud in other directions.

This theory was far-reaching, as can be seen at a glance. For if true, then anything she might say as from the Masters which did not agree with the opinion of the one addressed could be disposed of as being only the vaporing of some elementals. And that very use was made of it. It was not discussed only in the charmed seclusion of the London Lodge, but was talked of by nearly all of the many disciples and would-be disciples crowding around H.P.B. It has left its mark even unto this day. And when the total disagreement

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NOTE.—This article was first published in *The Path,* April, 1896, the month after Mr. Judge's death, and is thus one of his last writings.—Eds. THEOSOPHY.

arose between H.P.B. and Mr. Sinnett as to the relation of Mars and Mercury to this earth, and as to the metaphysical character of the universe—H.P.B. having produced an explanation from the Master—then the pernicious theory and others like it were brought forward to show she was wrong, did not have word from the Master, and that Mr. Sinnett's narrow and materialistic views of the Master's statement—which had been made before the alleged desertion and elemental possession—were the correct ones. The dispute is imbedded in the *Secret Doctrine*. The whole philosophy hangs upon it. The disagreement came about because Mr. Sinnett held that his view of one of the letters from the Master received in India —through the hands of H.P.B.—was the correct view, whereas she said it was not. He kept rigidly to his position, and she asked the Master for further explanation. When this was received by her and shown to Mr. Sinnett he denied its authenticity, and then the desertion theory would explain the rest. He seemed to forget that she was the channel and he was not.

Although wide publicity was not given to the charge then, it was fully discussed by the many visitors to both camps, and its effect remains to this day among those who of late have turned in private against H.P.B. Among themselves they explain her away very easily, and in public they oppose those who adhere firmly to her memory, her honor, and the truth of her statements about the Masters and their communications to her. They think that by dragging her down to the mediocre level on which they stand they may pretend to understand her, and look wise as they tell when she was and when she was not obsessed. This effort will, of course, be unsuccessful; and some will think the matter need not be brought forward. There are many reasons why it should be discussed and left no longer as a secret poison: because it leads to a negation of brotherhood; to an upholding of ingratitude, one of the blackest crimes; and, if believed, will inevitably lead to the destruction of the great philosophy broadly outlined by the Masters through H.P.B.

If, as claimed by Mr. Sinnett, H.P.B. was deserted by the Masters after they had used her for many years as their agent and channel of communication, such desertion would be evidence of unimaginable disloyalty on their part, utterly opposed to their principles as stated by themselves. For when the advisability of similar de-

sertion was in Mr. Sinnett's mind many years before, when he did not approve of H.P.B.'s methods of conducting the movement in India, Master K.H. emphatically wrote him that "ingratitude is not among our vices," asking him if he would consider it just, "supposing you were thus to come," as H.P.B. did, and were to "abandon all for truth; to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your heart the secrets entrusted to you as a trial; had worked with all your energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life—would you consider it just, if, after all your efforts," you were to be treated as you propose Mdme. Blavatsky should be treated? But this warning evidently produced only a transient effect, for in a few years' time, as stated, Mr. Sinnett came to the conclusion that his suggestion had been acted upon to an even greater extent than he had originally intended. At first he had only wished that H.P.B. should be put on one side as channel between himself and the Master, leaving a newly organized T.S. to his own management under those conditions; but he afterwards thought that H.P.B. had been put on one side as a channel of any sort so far as the Masters were concerned. This wholesale later desertion would mean that in the meantime Master K.H. had entirely changed in character and had become capable of gross ingratitude, which is absurd. Masters are above all things loyal to those who serve them and who sacrifice health, position and their entire lives to the work which is the Master's; and H.P.B. did all this and more, as the Master wrote. To take the other view and imagine that after years of such service as is described in the above quotation, H.P.B. was left to be figuratively devoured by elementals, would prove Masters to be merely monsters of selfishness, using a tool not made of iron but of a wonderful human heart and soul, and throwing this tool away without protection the moment they had done with it.

And how about the members and more faithful disciples who were left in ignorance of this alleged desertion? Would it have been loyal to them? They had been taught for years to look with respect upon H.P.B. and the teachings she gave out, and to regard her as the Masters' channel. They received no warning that the plan Mr. Sinnett had for so long carried in his mind could possibly

be carried out, but on the contrary often received personally from the Masters endorsements of H.P.B.'s actions and teachings. Those who harbored constant doubts of her veracity were reproved; and yet it would seem for no other apparent reason than a necessary correction by her of Mr. Sinnett's wrong interpretation of earlier teachings she was abandoned by her old teachers and friends who had spent years in training her for just this work!

So the whole far-fetched supposition is alike contrary to brotherhood and to occultism. It violates every law of true ethics and of the Lodge, and to crown its absurdity would make the *Secret Doctrine* in large measure the work of elementals. Deserted before the explanation of Mr. Sinnett's mistakes appeared in that book, H.P.B. was obsessed to some advantage, it may be thought! But in fact a great depth of ignorance is shown by those who assert that she was deserted and who add that elementals controlled her, doing the work for her. They do not know the limitations of the elemental: an elemental can only copy what already exists, cannot originate or invent, can only carry out the exact impulse or order given, which if incomplete will cause the result to be similarly incomplete, and will not start work unless pushed on by a human mind and will. In no case is this elemental supposition tenable.

The ignorance shown on this point is an example of the mental standing of most of H.P.B.'s critics. Materialists in their bias, they were unable to understand her teachings, methods or character, and after badly assimilating and materializing the ideas they got originally from her, they proceeded to apply the result to an explanation of everything about her that they could not understand, as if they were fitting together the wooden blocks of several different puzzles. But if in spite of all reason this view of desertion were to be accepted, it would certainly lead in the end, as I have said, to the destruction of the Theosophical philosophy. Its indirect effect would be as detrimental as the direct effect of degrading the ideal of Masters. This is clearly shown in the *Secret Doctrine.*

After pointing out in her "Introductory" to the *Secret Doctrine* (p. xviii) the preliminary mistake made by the author of *Esoteric Buddhism* in claiming that "two years ago (*i.e.,* 1883) neither I nor any other European living knew the alphabet of the Science, here for the first time put into scientific shape," when as a matter of fact

not only H.P.B. had known all that and much more years before, but two other Europeans and an American as well;—she proceeds to give the Master's own explanation of his earlier letters in regard to the Earth Chain of Globes and the relation of Mars and Mercury thereto (vol. I, pp. 160-170, o.e.). Mr. Sinnett himself confesses that he had "an untrained mind" in Occultism when he received the letters through H.P.B. on which *Esoteric Buddhism* was based. He had a better knowledge of modern astronomical speculations than of the occult doctrines, and so it was not to be wondered at, as H.P.B. remarks, that he formed a materialistic view of a metaphysical subject. But these are the Master's own words in reply to an application from H.P.B. for an explanation of what she well knew was a mistake on Mr. Sinnett's part—the inclusion of Mars and Mercury as globes of the Earth Chain:

"Both (Mars and Mercury) are septenary chains, as independent of the earth's sidereal lords and superiors as you are independent of the principles of Daumling." "Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, 'natural' being a synonym to them (men of science) of that matter which falls under the perception of their corporeal senses—no progress can be really achieved. Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. * * * Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as globes, they are in *coadunition but not in consubstantiality with our Earth,* and thus pertain to quite another state of consciousness."

Unless this be accepted as the correct explanation, the entire philosophy becomes materialistic and contradictory, analogy ceases to be of any value, and both the base and superstructure of Theosophy must be swept away as useless rubbish. But there is no fear of this, for the Master's explanation will continue to be accepted by the large majority of Theosophists.

And as to H.P.B. personally, these words might possibly be remembered with advantage: "Masters say that Nature's laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work and make her out to be part good

and part fraud; those who have started on the path through her must not try to belittle her work and aim. They do not ask for slavish idolatry of a person, but loyalty is required. They say that the Ego of that body she uses was and is a great and brave servant of the Lodge, sent to the West for a mission with full knowledge of the insult and obloquy to be surely heaped upon that devoted head; and they add: 'Those who cannot understand her had best not try to explain her; those who do not find themselves strong enough for the task she outlined from the very first had best not attempt it'."

WILLIAM Q. JUDGE

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## THE THEOSOPHICAL MOVEMENT AND H.P.B.

The Theosophical movement was begun as a work of the Brotherhood of which H.P.B. is a member, and in which the great Initiate, who was by her called Master, is one of the Chiefs. It was started among Western people by Western people, the two chief agents being H.P.B., a Russian, and H. S. Olcott, an American. The place where it was started was also Western—the City of New York.

But not withstanding that the Brotherhood thus had it begun, it must, as a Society, be kept with a free platform, while at the same time its members are individually free to take and hold what belief they find approved by conscience, provided that belief does not militate against Universal Brotherhood. Hence they are at perfect liberty to believe in the Lodge of that Brotherhood and in its messengers, and also to accept their doctrines as to man, his nature, powers and destiny as given out by the messengers on behalf of the Lodge.

The new era of Western Occultism definitely began in 1875 with the efforts of that noble woman who abandoned the body of that day not long ago. Western Occultism has, as its mission, largely entrusted to the hands of the Theosophical Society, to furnish to the West that which it can never get from the East; to push forward and raise high on the circular path of evolution now rolling West, the light that lighteth every man who cometh into the world—the light of the true Self, who is the one true Master for every human being; all other Masters are but servants of that true One; in it all real Lodges have their union. —WILLIAM Q. JUDGE

# "THE GITA"—INFORMAL ESSAYS

## On Everyday Questions

CHAPTER third makes that unequivocal judgment on the comparative values of "action" and "inaction" which is typical of the whole *Bhagavad-Gita.* "Do thou perform the proper actions. Action is superior to inaction. The journey of thy mortal frame cannot be accomplished by inaction."

We are all familiar with the counsel, "When in doubt, abstain," and there is sure value in the counsel. There are times when our precipitate action is nothing more than a prideful refusal to admit that we don't quite know what is the best thing to do. This sort of pride can be particularly harmful, too, for precipitate actions often bring about unnecessary complications in the lives of others, causing untimely suffering. It might be that much of religion has been built upon a recognition of this fact. The counsels of specific creeds and rules may serve as partially beneficent restraints on actions which would otherwise be too impulsive for good. But here, as in so many other instances, the basic orientation of the *Gita* is directed against the over-simplifications of conventional religions, whether they be the Vedas, the Ten Commandments or the accepted "rules" of any society. Caution, by itself, is not a virtue, since in isolation it is transformed into slothfulness, indifference and cowardice. Only the man who has developed the capacity to act decisively will know what to do with the virtue of caution, for he combines its mediating influence with the capacity to fill the Kshatriya role. The message of Krishna is to all human beings who tend to gravitate, by natural impulse, from adolescence in youth to the often superficial conservatism of middle and old age. The *warrior soul* must retain its warrior qualities and not lapse into a life directed at the attainment of security. And, as such, the *Gita* is not for those who prefer the heaven of religion, but only for those who are determined to battle through its half-truths to a recognition of man's active rather than passive destiny.

A sometimes perceptive Christian, Pascal, once wrote that "if one were to do nothing except for a certainty, one would do nothing for religion, for it is not certain." The healthy disregard of complete

security implied in this sentence accounts, perhaps, for Pascal's measure as a man against the background of tradition, which always stultifies innovation. And it has been elsewhere remarked that if one waits for a certainty he will "sit and wait in his armchair forever." Krishna helps Arjuna to see that he is between the horns of a dilemma, both tips of which turn around to point in the same direction: "The very principles of thy nature will compel thee to engage in action," says the teacher, and therefore he says in effect, "*why not act as the divine being you may become, by grasping the reins of the chariot and guiding the horses*—before you are pulled into motion inadvertently?"

Much of human suffering is very certainly of that prolonged variety which accompanies indecision. Why do we suffer from indecision? The primary cause must be that persistently, over a considerable time space, we are bound down by the necessity of recognizing our own inadequacy. Our failures to be what we might be are never so apparent as during such a time. Probably, then, as has been suggested, the past karma of many men would tell the story of a developed habit of escaping from the torments of indecision by turning over the power of decision to someone else. Whether this be one's parent or spouse, one's priest, one's physician or one's psychiatrist, the result is psychologically always the same. There is not an easy way to get rid of indecision, for there will always be areas of our lives which our parent, priest, physician or psychiatrist has no rule for. Then we will face the same "torment" again, weaker rather than stronger because of the role others have played in directing our lives, while the indecision will last a greater time in proportion to this weakness.

The philosophical over-simplifications of the problem are much less dangerous, therefore, than authoritarian ones. A typical philosophical over-simplification is to say "one need never suffer if one has the right attitude." This is perfectly true, but seldom sufficiently useful when the well-being of others, their likes and dislikes and needs are ultimately involved in the decision we have to make. In the *Gita* it is not the religious teacher who over-simplifies, we will note, but rather his easy-way-out pupil, Arjuna. Arjuna excuses himself from action by calling attention to the many people who will be hurt by his continued decision to fight out the field. "Well,"

Krishna replies, in effect, "choose this if you must, Arjuna, but do not so choose and still call yourself Kshatriya; one cannot sit back and go forward simultaneously."

As a corollary to the *Gita's* emphasis that "action" is superior to "inaction," it is interesting to note the absence of all the various altruistic precepts associated with the golden rule. We may recall that Mr. Judge, in *The Ocean of Theosophy,* makes a distinction between the nature of Krishna's function as an instructor and that of Buddha and Jesus. Why is it that Krishna says so little about the need for devoting oneself to the welfare of others? Why does he not talk about the "realization of universal brotherhood"?

The only implications of brotherhood in the *Gita* are apparently metaphysical. When Krishna speaks of himself in the first person singular he is usually, as Mr. Judge points out, referring to himself as one whose spiritual nature is identified with the spiritual nature of all. But this is a subtle way of calling attention to the first fundamental of Theosophical philosophy. The Theosophical Society used the phrase "universal brotherhood" as a keynote of its platform. And the *Dhammapada,* while indicating that Buddha provided many more ethical precepts than Krishna, also is primarily an appeal to the individual. If, however, Buddha's and Krishna's teachings stress the need for individual salvation through self-discipline and action, and if Jesus' doctrines were primarily directed at awakening a sense of universal brotherhood, we might expect the East to be more individualistic and the West more brotherly. As we know, the reverse is the case. Not only does Western history bring us an unparalleled account of ceaseless wars, but the religious tradition growing up around Christianity has always stressed "private, individual salvation." And in the West, how many more have been content to "move toward heaven" as a member of a group without giving too much attention to personal status.

Perhaps the only thing we can conclude from this sort of paradox is that the various races and groups of men need a particular sort of admonition at a particular time of their cycle, and that *the teachings most needed are the ones least likely to take root.* This is what may be called the perverse side of the story of the Theosophical endeavor. Groups, like individuals, will probably always tend to resist most strongly an understanding of the very truths their lives require for

clarity and purpose. At least, in the Theosophical Movement of the present era, it is possible to make a universal rather than a regional or racial appeal. In the writings of H. P. Blavatsky one discovers vital encouragement to becoming a Kshatriya, and also much that compels Buddhi-Manas to recognize the interdependence of all beings.

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## "EXPERIENCE FROM WITHIN"

The higher a man's station, the more arduous and full of peril his duties, the more comprehensive should his foresight be, the more rooted his tranquility concerning Life and Death. But these are gifts which no experience can bestow, but the experience from within; and there is a nobleness of the whole personal being, to which the contemplation of all events and phenomena in the Light of the Master Ideas, announced in the foregoing pages, can alone elevate the spirit. Says Giordano Bruno, and let the sublime piety of the passage excuse some intermixture of error, or rather let the words, as they well may, be interpreted in a safe sense:

"A wise spirit does not fear death, nay, sometimes *(as in cases of voluntary martyrdom)* seeks and goes forth to meet it, of its own accord. For there awaits all actual beings, for duration eternity, for place immensity, for action omniformity. We pursue, therefore, a species of contemplation not light or futile, but the weightiest and most worthy of an accomplished man, while we examine and seek for the splendor, the interfusion, and communication of the Divinity and of Nature, not in meats or drink, or in any yet ignobler matter, with the race of the thunder-stricken; but in the august palace of the Omnipotent, in the illimitable etherial space, in the infinite power, that creates all things, and is the abiding *being* of all things.

"Thence was man entitled by Trismegistus, 'the great Miracle' inasmuch as he has been made capable of entering into union with God, as if he were himself a divine nature; tries to *become* all things, even as in God all things *are;* and in limitless progression of limited States of Being, urges onward to the ultimate aim, even as God is simultaneously infinite, and everywhere All!" —S. T. COLERIDGE

# EXTENSIONS OF EVIDENCE

## Philosophy and Psychical Research

DR. C. E. M. Joad, University Reader in Philosophy, London, has been urging the need for the correlation of those "abnormal" physical and psychological phenomena studied by psychical researchers. (*Enquiry,* London, No. 3, 1948.) He believes that the accumulation of evidence in favour of some phenomena (he cites telepathy as an example) has established them as facts, "of which the academic world was bound to take notice." He complains, however, that these phenomena have for too long been studied in a vacuum. He gives three main reasons for this: (i) the dubious past of these subjects; (ii) the growing specialisation of science, with nobody responsible for establishing correlations; and (iii) the strongly entrenched preconceptions of most scientists. In discussing the special relevance of psychical research to philosophy, Dr. Joad writes:

> Is it not obvious that, if precognitive telepathy is accepted as a fact, its existence entails a radical reconsideration of the nature of time? But philosophical questions are constantly cropping up. Take, for example, G. N. M. Tyrrell's interesting theory of "apparitions," which he regards as self-induced or, more precisely, self-projected by their perceivers. Influences reaching us from without impinge upon the subliminal self and cause us unwittingly to project into the outside world figures, shapes, and scenes corresponding with, and even representing, the sources from which the influences emanate. Possibly, possibly not; but if the mind possesses the power of creating the objects which it perceives, how do we know that it does not exercise this power in cases of normal perception? It may well be that a thorough-going idealism is the philosophy most congenial to psychic phenomena; but, if so, what is the distinctive ontological status of the "ghost"?

Similarly, in physics and psychology, Dr. Joad invites us to consider, from the standpoint of physics, the nature and field of operation of those forces that are associated with the movement of small

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Note.— H. P. Blavatsky took pains to extend the "theosophical view" as far into the literature, the culture, the science, and the scholarship of the time as impartial investigations in the various fields would permit. Students of Theosophy are therefore on the lookout for other corroborative testimony on the philosophy, as new avenues of thought open up among modern thinkers. "Extensions of Evidence" aims to scan common grounds whereon the theosophist may meet the mind of the race. The series began in the January, 1950, issue.

objects in the séance room. (He reminds us that "even the appropriate language to describe these occurrences is in doubt.") And he suggests that psychology is bound to be concerned with precognitive telepathy, and with the phenomena of the mediumistic trance. "The condition of psychical research today," he remarks, "corresponds in one respect to that of science before the Renaissance, in that the accumulation of facts considerably outruns the hypotheses available for their accommodation." He would like to see "the establishment of a single perspective which includes not only physics and psychology, but extends to philosophy, and it may be, even to theology."

Dr. Joad is no pioneer in this field of thought. He and those academic philosophers who may be so bold as to share his views, are some seventy years late in arguing the justice of this type of research. It is worth recording here, in face of a slightly more enlightened public, and for historical comparison as the need is met in the years to come, the following reproachful words from *Isis Unveiled* (I, 124):

> What psychology has long lacked to make its mysterious laws better understood and applied to the ordinary as well as extraordinary affairs of life, is not facts. These it has had in abundance. The need has been for their recording and classification—for trained observers and competent analysts. From the scientific body these ought to have been supplied. If error has prevailed and superstition run riot these many centuries throughout Christendom, it is the misfortune of the common people, the reproach of science.

And, we may commend to all who may be inspired by Dr. Joad to proceed with the dual task of unprejudiced investigation and correlation, the admonition of the author of *Isis Unveiled*:

> The whole question of phenomena rests on the correct comprehension of old philosophies. Whither, then, should we turn, in our perplexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern? Let us ask them what they know of genuine science and religion; not in the matter of mere details, but in all the broad conception of these twin truths—so strong in their unity, so weak when divided. Besides, we may find our profit in comparing this boasted modern science with ancient ignorance; this improved modern theology with the "Secret doctrines" of the ancient universal religion. Perhaps we may thus discover a neutral ground whence we can reach and profit by both. (I, xi.)

# THROUGH THE GATES OF GOLD

[*Through the Gates of Gold* (1887) is a short and simple treatise, written down by Mabel Collins ("M.C."), who was for a time Mme. Blavatsky's assistant on *Lucifer* magazine, and also the amanuensis for *Light on the Path* (1885). H.P.B.'s *Voice of the Silence,* which appeared several years later, eclipsed these first fruits of theosophical mysticism as completely as *The Secret Doctrine* outshone the best efforts of A. P. Sinnett. In both cases, with the *Voice* and the *S.D.,* H.P.B. contributed a balanced and comprehensive statement of laws and principles, whereas the earlier writers had to rely on the more or less personal rendition of some isolated "fragments of occult truth." Yet both *Light on the Path* and *Through the Gates of Gold* are wonderfully suggestive works, written with enthusiasm, transparent sincerity, and an evident compassion. The story of how the books were produced is given in Chapter XIII of *The Theosophical Movement.*

The following review of *Through the Gates of Gold* was first published by William Q. Judge in the first volume of *The Path,* March, 1887, and immediately afterward, in the same issue, appeared "Considerations on Magic" (reprinted in THEOSOPHY XXVII, 206), which is, in a sense, a continuation of the same theme.—Eds.]

THE most notable book for guidance in Mysticism which has appeared since *Light on the Path* was written has just been published under the significant title of "Through the Gates of Gold." Though the author's name is withheld, the occult student will quickly discern that it must proceed from a very high source. In certain respects the book may be regarded as a commentary on *Light on the Path.* The reader would do well to bear this in mind. Many things in that book will be made clear by the reading of this one, and one will be constantly reminded of that work, which has already become a classic in our literature. *Through the Gates of Gold* is a work to be kept constantly at hand for reference and study. It will surely take rank as one of the standard books of Theosophy.

The "Gates of Gold" represent the entrance to that realm of the soul unknowable through the physical perceptions, and the purpose of this work is to indicate some of the steps necessary to reach their threshold. Through its extraordinary beauty of style and the clearness of its statement it will appeal to a wider portion of the public than most works of Theosophical character. It speaks to the Western World in its own language, and in this fact lies much of its value.

Those of us who have been longing for some thing "practical" will find it here, while it will probably come into the hands of thousands who know little or nothing of Theosophy, and thus meet wants deeply felt though unexpressed. There are also doubtless many, we fancy, who will be carried far along in its pages by its resistless logic until they encounter something which will give a rude shock to some of their old conceptions, which they have imagined as firmly based as upon a rock—a shock which may cause them to draw back in alarm, but from which they will not find it so easy to recover, and which will be likely to set them thinking seriously.

The titles of the five chapters of the book are, respectively, "The Search for Pleasure," "The Mystery of Threshold," "The Initial Effort," "The Meaning of Pain," and "The Secret of Strength." Instead of speculating upon mysteries that lie at the very end of man's destiny, and which cannot be approached by any manner of conjecture, the work very sensibly takes up that which lies next at hand, that which constitutes the first step to be taken if we are ever to take a second one, and teaches us its significance. At the outset we must cope with sensation and learn its nature and meaning. An important teaching of *Light on the Path* has been misread by many. We are not enjoined to kill out sensation, but to "kill out *desire* for sensation," which is something quite different. "Sensation, as we obtain it through the physical body, affords us all that induces us to live in that shape," says this work. The problem is, to extract the meaning which it holds for us. That is what existence is for. "If men will but pause and consider what lessons they have learned from pleasure and pain, much might be guessed of that strange thing which causes these effects."

"The question concerning results seemingly unknowable, that concerning the life beyond the Gates," is presented as one that has been asked throughout the ages, coming at the hour "when the flower of civilization had blown to its full, and when its petals are but slackly held together," the period when man reaches the greatest physical development of his cycle. It is then that in the distance a great glittering is seen, before which many drop their eyes bewildered and dazzled, though now and then one is found brave enough to gaze fixedly on this glittering, and to decipher something of the shape within it. "Poets and philosophers, thinkers and teachers, all

those who are the 'elder brothers of the race'—have beheld this sight from time to time, and some among them have recognized in the bewildering glitter the outlines of the Gates of Gold."

Those Gates admit us to the sanctuary of man's own nature, to the place whence his life-power comes, and where he is priest of the shrine of life. It needs but a strong hand to push them open, we are told. "The courage to enter them is the courage to search the recesses of one's own nature without fear and without shame. In the fine part, the essence, the flavor of the man, is found the key which unlocks those great Gates."

The necessity of killing out the sense of separateness is profoundly emphasized as one of the most important factors in this process. We must divest ourselves of the illusions of the material life. "When we desire to speak with those who have tried the Golden Gates and pushed them open, then it is very necessary—in fact it is essential—to discriminate, and not bring into our life the confusions of our sleep. If we do, we are reckoned as madmen, and fall back into the darkness where there is no friend but chaos. This chaos has followed every effort of man that is written in history; after civilization has flowered, the flower falls and dies, and winter and darkness destroy it." In this last sentence is indicated the purpose of civilization. It is the blossoming of a race, with the purpose of producing a certain spiritual fruit; this fruit having ripened, then the degeneration of the great residuum begins, to be worked over and over again in the grand fermenting process of reincarnation. Our great civilization is now flowering and in this fact we may read the reason for the extraordinary efforts to sow the seed of the Mystic Teachings wherever the mind of man may be ready to receive it.

In the "Mystery of Threshold," we are told that "only a man who has the potentialities in him both of the voluptuary and the stoic has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasure, and that without suffering from the denial."

The fact that the way is different for each individual is finely set forth in "The Initial Effort," in the words that man "may burst the shell that holds him in darkness, tear the veil that hides him from

the eternal, at any moment where it is easiest for him to do so; and most often this point will be where he least expects to find it." By this we may see the uselessness of laying down arbitrary laws in the matter.

The meaning of those important words, "All steps are necessary to make up the ladder," finds a wealth of illustration here. These sentences are particularly pregnant: "Spirit is not a gas created by matter, and we cannot create our future by forcibly using one material agent and leaving out the rest. Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on the marvellous shore where Wordsworth once saw the gleam of the gold." Virtue, being of the material life, man has not the power to carry it with him, "yet the aroma of his good deeds is a far sweeter sacrifice than the odor of crime and cruelty."

"To the one who has lifted the golden latch the spring of sweet waters, the fountain itself whence all softness arises, is opened and becomes part of his heritage. But before this can be reached a heavy weight has to be lifted from the heart, an iron bar which holds it down and prevents it from arising in its strength."

The author here wishes to show that there is sweetness and light in occultism, and not merely a wide dry level of dreadful Karma, such as some Theosophists are prone to dwell on. And this sweetness and light may be reached when we discover the iron bar and raising it shall permit the heart to be free. This iron bar is what the Hindus call "the knot of the heart"! In their scriptures they talk of unloosing this knot, and say that when that is accomplished freedom is near. But what is the iron bar and the knot? is the question we must answer. It is the astringent power of self—of egotism—of the idea of separateness. This idea has many strongholds. It holds its most secret court and deepest counsels near the far removed depths and centre of the heart. But it manifests itself first, in that place which is nearest to our ignorant perceptions, where we see it first after beginning the search. When we assault and conquer it there it disappears. It has only retreated to the next row of outworks where for a time it appears not to our sight, and we imagine it killed, while it is laughing at our imaginary conquests and security. Soon again we find it and conquer again, only to have it again retreat. So

we must follow it up if we wish to grasp it at last in its final stand just near the "kernel of the heart." There it has become "an iron bar that holds down the heart," and there only can the fight be really won. That disciple is fortunate who is able to sink past all the pretended outer citadels and seize at once this *personal* devil who holds the bar of iron, and there wage the battle. If won there, it is easy to return to the outermost places and take them by capitulation. This is very difficult for many reasons. It is not a mere juggle of words to speak of this trial. It is a living tangible thing that can be met by any real student. The great difficulty of rushing at once to the centre lies in the unimaginable terrors which assault the soul on its short journey there. This being so it is better to begin the battle on the outside in just the way pointed out in this book and *Light on the Path,* by testing experience and learning from it.

In the lines quoted the author attempts to direct the eyes of a very materialistic age to the fact which is an accepted one by all true students of occultism, that the true heart of a man—which is visibly represented by the muscular heart—is the focus point for spirit, for knowledge, for power; and that from that point the converged rays begin to spread out fan-like, until they embrace the Universe. So it is the Gate. And it is just at that neutral spot of concentration that the pillars and the doors are fixed. It is beyond it that the glorious golden light burns, and throws up a "burnished glow." We find in this the same teachings as in the Upanishads. The latter speaks of "the ether which is within the heart," and also says that we must pass across that ether.

"The Meaning of Pain" is considered in a way which throws a great light on the existence of that which for ages has puzzled many learned men. "Pain arouses, softens, breaks, and destroys. Regarded from a sufficiently removed standpoint, it appears as a medicine, as a knife, as a weapon, as a poison, in turn. It is an implement, a thing which is used, evidently. What we desire to discover is, who is the user; what part of ourselves is it that demands the presence of this thing so hateful to the rest?"

The task is, to rise above both pain and pleasure and unite them to our service. "Pain and pleasure stand apart and separate, as do the two sexes; and it is in the merging, the making the two into one, that joy and deep sensation and profound peace are obtained. Where

there is neither male nor female, neither pain nor pleasure, there is the god in man dominant, and then is life real."

The following passage can hardly fail to startle many good people: "Destiny, the inevitable, does indeed exist for the race and for the individual; but who can ordain this save the man himself? There is no clew in heaven or earth to the existence of any ordainer other than the man who suffers or enjoys that which is ordained." But can any earnest student of Theosophy deny, or object to this? Is it not a pure statement of the law of Karma? Does it not agree perfectly with the teaching of the Bhagavat Gita? There is surely no power which sits apart like a judge in court, and fines us or rewards us for this misstep or that merit; it is we who shape, or ordain, our own future.

God is not denied. The seeming paradox that a God exists within each man is made clear when we perceive that our separate existence is an illusion; the physical, which makes us separate individuals, must eventually fall away, leaving each man one with all men, and with God, who is the Infinite.

And the passage which will surely be widely misunderstood is that in "The Secret of Strength." "Religion holds a man back from the path, prevents his stepping forward, for various very plain reasons. First, it makes the vital mistake of distinguishing between good and evil. Nature knows no such distinctions." Religion is always man-made. It cannot therefore be the whole truth. It is a good thing for the ordinary and outside man, but surely it will never bring him to the Gates of Gold. If religion be of God how is it that we find that same God in his own works and acts violating the precepts of religion? He kills each man once in a life; every day the fierce elements and strange circumstances which he is said to be the author of, bring on famine, cold and innumerable untimely deaths; where then, in The True, can there be any room for such distinctions as right and wrong? The disciple must, as he walks on the path, abide by law and order, but if he pins his faith on any religion whatever he will stop at once, and it makes no matter whether he sets up Mahatmas, Gods, Krishna, Vedas or mysterious acts of grace, each of these will stop him and throw him into a rut from which even heavenly death will not release him. Religion can only teach morals and ethics. It cannot answer the question "what

am I?" The Buddhist ascetic holds a fan before his eyes to keep away the sight of objects condemned by his religion. But he thereby gains no knowledge, for that part of him which is affected by the improper sights has to be known by the man himself, and it is by experience alone that the knowledge can be possessed and assimilated.

The book closes gloriously, with some hints that have been much needed. Too many, even of the sincerest students of occultism, have sought to ignore that one-half of their nature, which is here taught to be necessary. Instead of crushing out the animal nature, we have here the high and wise teaching that we must learn to fully understand the animal and subordinate it to the spiritual. "The god in man, degraded, is a thing unspeakable in its infamous power of production. The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength," and we are told that our animal self is a great force, the secret of the old-world magicians, and of the coming race which Lord Lytton foreshadowed. "But this power can only be attained by giving the god the sovereignity. Make your animal ruler over your self, and he will never rule others."

This teaching will be seen to be identical with that of the closing words of "The Idyll of the White Lotus": "He will learn how to expound spiritual truths, and to enter into the life of his highest self, and he can learn also to hold within him the glory of that higher self, and yet to retain life upon this planet so long as it shall last, if need be; to retain life in the vigor of manhood, till his entire work is completed, and he has taught the three truths to all who look for light."

There are three sentences in the book which ought to be imprinted in the reader's mind, and we present them inversely:

"Secreted and hidden in the heart of the world and the heart of man is the light which can illumine all life, the future and the past."

"On the mental steps of a million men Buddha passed through the Gates of Gold; and because a great crowd pressed about the threshold he was able to leave behind him words which prove that those gates will open."

"This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence."

# ON "THE GATES OF GOLD"

[Articles of the teachers, H. P. Blavatsky and Wm. Q. Judge, are not (except to the casual reader) composed of mere words on paper. One who ponders them, his thought swinging free from familiar notions, responds to currents running underneath the forms of expression, and finds himself embarking on excursions to points he would not otherwise have tried to reach. He embarks, travels, and at length arrives at a new outpost. Yet so fresh is the sight, so untrained are his interpretative faculties, that, returning (as he thinks) to the starting-place, he contemplates his recent journey almost as if it could not have happened. At this juncture, the reader may translate his "excursion" into a question, as oblique invitation to others to embark as he did, and thus, it may be, lend further substance to matters of his own pondering.

From time to time we may present some of these inner journeys inspired by the theosophical guidebooks, it being hoped that there will be many readers to join in the quest.—Eds. THEOSOPHY.]

WE have received the following questions on Mr. Judge's review of *Through the Gates of Gold*:

(1) It is said that "if men will but pause and consider what lessons they have learned from pleasure and pain, much might be guessed of that strange thing which causes these effects." What is "that strange thing"? Can it be the Higher Self? If so, in what sense can it be a "strange thing"?

(2) Why should it be so "bewildering and dazzling" to gaze at the "Gates of Gold," when reached, since it is "in the fine part, the essence, the flavour of the man," that "is found the key which unlocks those great gates"?

(3) In what sense is "Virtue" of the "material life"? and what is the "aroma" of man's good deeds? Is it his motive? What makes "the astringent power of self—of egotism—of the idea of separateness" hold "its most secret court and deepest counsels near the far removed depths and centre of the heart"? Why the heart and not elsewhere?

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It may be admitted at the outset that answers to these questions are only correlative suggestions and by no means categorical solutions of the problems raised. It is preferable, always, for each one to revert to the original text and glean for himself the harvest it may hold. *Through the Gates of Gold,* moreover, adopts several glyphs and employs unusual meanings for certain bywords such as "pain" and "pleasure," and these are best interpreted directly from the book itself. It will be noticed that Mr. Judge, in discussing the symbolism, substitutes still other metaphors assimilating the language of the *Gates of Gold* to previous mystical vocabularies, notably those of Jacob Boehme and the alchemists—this, perhaps, in order that the glyphs may not be fixed upon, instead of the ideas.

(1) Turning to the first question, we may therefore ask ourselves, what is the lesson learned from pleasure-and-pain, the opposites of which human life, at one stage, seems entirely to consist? Pleasure may be sought and pain avoided, but not successfully, not forever. Yet the state of pain-and-pleasure is not changeless nor eternal. The human being—every human being—knows moments which belong not at all to this pair of opposites, moments removed from sensations that come and go and are brief and changeable. Is it a pleasure or a pain to have an instant of self-knowledge, a recognition of the justice of karma, or a perception of the path ahead? Knowledge, perception, realization—these have no organic connection with sensation. They belong to the Ego who is beyond the pairs of opposites, who incarnates into "pain" and "pleasure" as he does into other conditions of material existence.

*Through the Gates of Gold* declares, "Not twice can the same cup of pleasure be tasted; the second time it must contain either a grain of poison or a drop of the elixir of life," because the mind of man is inevitably altered by each experience, and the will of man imparts new energy into the supposed repetition. The same holds for the draught of "pain": no sensation can be changeless, if Spirit alone is unmodified. "That strange thing" which brings us, not pleasure-and-pain, but the experience we interpret according to these opposites, is Spirit, the Karmic Ego, intending that the evolving man should abandon the fruitless attempt to hold onto one-half of the illusory pair, while trying to protect himself against its inescapable twin.

(2) "Bewildering and dazzling" may well describe the "Gates of Gold" for the personal man, even as words failed Arjuna when confronted with the "Vision of the Divine Form." It is not necessary, however, to interpret this expression as meaning adoration or worship, since the words may also convey a sense of the wondrous potentialities of the human spirit. We may be sure that whatever the psychic impression of the "Gates," the spiritual vision of the Path or of the One Self would not partake of "bewilderment" or the blinding effect of dazzlement. Man's approach to that Vision is the thinking of himself as a spiritual being, acting from the basis of Buddhi-Manas, and overcoming the illusions of the psychic mind. As Mr. Judge has written elsewhere, the key in each degree is the *aspirant himself,* and when that key becomes fitted to the lock of the hidden Self, the first flashes of vision will be replaced by steady, clear realization of the "One Form of Existence."

(3) Mr. Judge is here repeating a statement in the book itself. *Through the Gates of Gold* observes that "Virtue (or what seems to each man to be virtue, his own special standard of morality and purity) is held by those who practise it to be a way to heaven. . . . But the pure life and high thoughts are no more finalities in themselves than any other mode of enjoyment. . . ." What is sometimes spoken of in the theosophical literature as the "virtues" are something quite else. In the first place, they depend on no one man's "special standard of morality": any special standard, any private good defined as the object of virtue, removes ethics from the realm of universal philosophy, and is merely sublimated selfishness. The virtues *are* of material life, unless in and through their performance man is making his actions count for the progress of the whole. The "aroma" of his good deeds is their beneficent influence on others, and this, because his motive is "in the action itself, and not in its reward," as the *Bhagavad-Gita* recommends. The astringent power of self (what more graphic term for the shrinking of separateness?) holds court in the heart precisely because the heart is the seat of motive. Our hearts are thus no better than our motives, no matter how much we may wish to believe the contrary, and while the proverb has it that "The heart of another is a dark forest," this should not be true of a man's own heart—or motives. Later in this article further clues are given as to the inner heart.

# YOUTH-COMPANIONS ASK—

*It is often stated that pain accompanies all growth, and that happiness is really only incidental, that what counts is the evolu- of the soul. There seems to be some truth in all these ideas, and yet they don't make for a very pleasant outlook on human affairs. Could something further be said on this matter?*

We might add that H. P. Blavatsky wrote, "Woe to those who live without suffering," and this is often construed in a very dismal manner. But if we read H.P.B.'s article, "Spiritual Progress" (reprinted in THEOSOPHY XXXIV), her meaning should become clear to us. For she did not mean that suffering and pain should be sought out as good and beneficent in themselves, but that they are *indications* that growth of some sort is going on. Since even physical pain can touch us only through our minds, think what a difference there can be between two men "suffering" the same loss, for instance, the difference depending on their respective attitudes of mind. One may look no further than his personal bereavement, and thus intensify his suffering by dwelling on it alone; the other, though suffering just as much in his emotional and psychic nature, may with his mind and heart be struggling to find the meaning of that experience, to understand whatever lesson there is to be learned from it, so as to be able to help another struck down by the same sorrow. In the first case, there was plenty of pain, but little growth, it would seem, for no use was made of the opportunity.

As for the statement that happiness is only incidental, we require a careful definition of the word "happiness" before we go any further. Perhaps it will serve our purpose to make a distinction between happiness and pleasure, and to call happiness that which means serenity, peace of mind, and "sweet content," as the poets term it. Pleasure we shall confine to the realm of psychic or emotional enjoyment, arising from sensation. Using these definitions, we may say that happiness is not at all incidental, but is part and parcel of our evolutionary goal. We find pleasure when we have the things we desire, but we find *happiness* only when we desire those things which are good for us and for all men. When the importance of happiness, in its deep and basic sense, is denied, one of the in-

fallible criteria of right action is lost, for we always know when we are feeling at peace with our (higher) selves, and this precious and unmistakable condition will not manifest itself when we are doing or have done wrong.

Happiness is inseparable from a positive state of mind, and it must therefore be present wherever growth takes place, for no learning is ever passive or unwilled. In the midst of pain and suffering to the personality, the real individual must be engaged in a higher seeking—or all is for nought. Happiness abides in the state of equal-mindedness in the midst of any and all conditions.

*Is there a difference between* SEEING *faults in others and* FINDING *fault, since surely a wise one must see others' faults in order to help them? Yet the* GITA *says, "Unto thee who findeth no fault I will now make known this most mysterious knowledge. . . ."*

Is it not the difference in motive and direction which tells the story? The wise man recognizes faults when he sees them, but his attention and impact are directed to the possibilities of present and future progress rather than to those records of past failures which are what we call our faults. Another distinction between the wise man's vision and our own is that he does not see a fault *apart from a course of action which might correct it.* His sight is positive, not derogatory or defeatist.

Mr. Crosbie reads another meaning into this phrase from the *Gita* when he writes (*Notes on the Bhagavad-Gita,* pp. 154-5), "The words 'Unto thee who findeth no fault' mean that Arjuna is recognized as one who understands that Law rules in everything and every circumstance . . . ; in other words, Arjuna was equal-minded in pain or pleasure, joy or sorrow, and stood ready to suffer or enjoy whatever the Higher Self had in store for him by way of experience or discipline."

This sets fault-finding in a completely different context, does it not? Perhaps, too, we shall find that as we foster in ourselves a deeper recognition of the reign of Law in all things, our petty, warping attitudes of mind will gradually give way before a broadened outlook. Actually, when we cease to find fault with the universe (which is what we are doing when we "kick against the pricks"), we shall have less of a tendency to find fault with others.

*We speak of Masters as perfected men. This implies that they have attained to some kind of an end in their evolution. Is this so, and if it is, how can we explain it under the doctrine that evolution is endless and unlimited?*

Suppose we take the illustration of a spiral, and place all beings on that spiral, in positions radiating outward from the center. The less progressed would be in the smaller spheres—the most limited fields of experience—and the more highly evolved would be working on the larger circles in an endlessly expanding spiral. Obviously, then, there is no end to perfection, but it is said that to the lower kingdoms, man's estate is that of a god.

To man, occupying a larger ring of the spiral, those beings who have swung through that ring and now appear on a still larger curve have attained perfection in regard to the problems of man's particular ring, but to their own view, wider vistas yet must beckon them on. Were this not so, were final perfection possible, it could only mean stagnation and death, for when there is no longer a purpose which remains unattained, there is no longer anything to sustain the will to live.

Wherein lies the perfection of the Masters, then, and what still lies beyond their present ken? Two references should be read on this question, one in the *Secret Doctrine,* I, 13, where H. P. Blavatsky writes that "not even the highest Dhyani-Chohans have ever penetrated the mysteries beyond those boundaries that separate the milliards of Solar systems from the 'Central Sun,' as it is called." This is a "circle" whose magnitude is virtually beyond even our most abstract thought, let alone our comprehension.

A more understandable illustration is provided by Mr. Judge in his article, "Living the Higher Life," where he has reference to the smaller spiral made by the expansion of a man's consciousness and responsibility from himself to his family, then on a larger circle to his nation, eventually to the whole of humanity. Remembering that the "grades" of adepts are as infinite as those of ordinary men, we shall find of interest his statement that "A Mahatma has . . . declared that He has still 'patriotism.' But He has not said nor would say, that He has still family 'attachments.' [He is] striving to get out of national defects, some of which at any rate cling to Him. A Buddha would say, that He has 'mercy,' but no 'patriotism'."

# THE ORIGINAL PROGRAMME

*By* H. P. B.

V

NEVERTHELESS, it is the members who now seek to sit in Solomon's seat; and they tell us that the Society is useless, its President positively mischievous, and that the Head-Quarters ought to be done away with, as "the organization called Theosophical *presents many features seriously obstructive to the progress of Theosophy.*" Trees, however, have to be judged by their fruits. It was just shown that no "special orders" issuing from the "Centre of Power" called Adyar, could affect in any way whatever either Branch or individual; and therefore any theosophist bent on "self culture," "self-involution" or any kind of *selfness,* is at liberty to do so; and if, instead of using his rights he will apply his brain-power to criticize other people's actions then it is he who becomes the *obstructionist* and not at all the "Organization called Theosophical." For, if theosophy is anywhere practised on this globe, it is at Adyar, at the Head-Quarters. Let "those interested in the progress of true theosophy" appealed to by the writers look around them and judge. See the Branch Societies and compare them with the group that works in that "Centre of Power." Admire the "progress of theosophy" at Paris, London and even America. Behold, in the great "Brotherhood," a true *Pandemonium* of which the Spirit of Strife and Hatred himself might be proud! Everywhere—quarrelling, fighting for supremacy; backbiting, slandering, scandal-mongering for the last two years; a veritable battle-field, on which several members have so disgraced themselves and their Society by trying to disgrace others, that they have actually become more like hyenas than human beings by digging into the graves of the past, in the hopes of bringing forward old forgotten slanders and scandals!

At Adyar alone, at the Head-Quarters of the Theosophical Society, the Theosophists are that which they ought to be everywhere else: *true theosophists* and not merely *philosophers* and Sophists. In that *centre* alone are now grouped together the few solitary, practically working Members, who labour and toil, quietly and uninterruptedly,

NOTE.—This is the final installment of a manuscript article by H. P. Blavatsky, which was first printed in *The Theosophist,* September, 1924.

while those Brothers for whose sake they are working, sit in the *dolce far niente* of the West and criticise them. Is this "true theosophical and brotherly work," to advise to put down and disestablish the only "centre" where real brotherly, humanitarian work is being accomplished?

"Theosophy first, and organization after." Golden words, these. But where would Theosophy be heard of now, had not its Society been organised before its spirit and a desire for it had permeated the whole world? And would Vedanta and other Hindu philosophies have been ever taught and studied in England outside the walls of Oxford and Cambridge, had it not been for that organization that fished them like forgotten pearls out of the Ocean of Oblivion and Ignorance and brought them forward before the profane world? Nay, kind Brothers and critics, would the Hindu exponents of that sublime philosophy themselves have ever been known outside the walls of Calcutta, had not the Founders, obedient to the ORDERS received, forced the remarkable learning and philosophy of those exponents upon the recognition of the two most civilized and cultured centres of Europe—London and Paris?

Verily it is easier *to destroy* than to build. The words "untheosophical" and "unbrotherly" are ever ringing in our ears; yet, truly theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof the oftener. However insignificant, and however *limited the line* of good deeds, the latter will have always more weight than empty and vainglorious talk, and will be *theosophy,* whereas theories without any practical realisation are at best philosophy. Theosophy is an all-embracing Science; many are the ways leading to it, as numerous in fact as its definitions, which began by the sublime, during the day of Ammonius Saccas, and ended by the ridiculous—in Webster's Dictionary. There is no reason why our critics should claim the right for themselves alone to *know* what is theosophy and to define it. There were theosophists and Theosophical Schools for the last 2,000 years, from Plato down to the mediaeval Alchemists, who knew the value of the term, it may be supposed. Therefore, when we are told that "The question is not whether the T. S. *is doing good,* but whether it is doing *that kind of good which is entitled to the name of Theosophy*"—we turn round and ask: "And

who is to be the judge in this mooted question?" We have heard of one of the greatest Theosophists who ever lived, who assured his audience that whosoever *gave a cup of cold water to a little one* in his [Theosophy's] name, would have a greater reward than all the learned Scribes and Pharisees. "Woe to the world because of offences!"

Belief in the Masters was never made an article of faith in the T. S. But for its Founders, the commands received from Them when it was established have ever been sacred. And this is what one of them wrote in a letter preserved to this day:—

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. . . . It has to find objective expression in an all embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him* lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbor and centre rather your attention upon your own shortcomings in order to correct them and become wiser. . . . Show not the disparity between claim and action in another man but—whether he be brother or neighbor—rather help him in his arduous walk in life....

"The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modeling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead

*It is in consequence of this letter that Art. XII was adopted in *Rules* and a fear of lacking the charity prescribed, that led so often to neglect its enforcement.

you insensibly to progress and leave no room for any selfish aspirations outside the limits traced. . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbor or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him.* . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You are the Free-workers on the Domain of Truth, and as such, must leave no obstructions on the paths leading to it." . . . [The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation] . . . *"The degrees of success or failure are the landmark we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master."* . . .

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now inclined to repudiate the Hand that traced it and feel ready to turn their backs upon the whole Past and the original programme of the T. S. are at liberty to do so. The Theosophical body is neither a Church or a Sect and every individual opinion is entitled to a hearing. A Theosophist may progress and develop, and his views may outgrow those of the Founders, grow larger and broader in every direction, without for all that abandoning the fundamental soil upon which they were born and nurtured. It is only he who changes diametrically his opinions from one day to another and shifts his devotional views from white to black—who can be hardly trusted in his remarks and actions. But surely, this can never be the case of the two Theosophists who have now been answered. . . .

Meanwhile, peace and fraternal good will to all.

H. P. BLAVATSKY
Corres. Sec'ty, T. S.

*Ostende,* Oct. 3rd, 1886

# COMMUNICATIONS

## Competition

IT is often said in the West that competition is the soul of progress. The kind of progress that is attained by competition of a personal sort is based on some definite mark of success. This outward badge of superiority may be the number of points scored in a game, it may be a diploma or an award, it may be a production goal better than someone else's production goal.

There is nothing wrong with any of these obvious *results* which can be displayed and which are a permanent proof that at one time this or that was achieved. In sports competition, such as tennis or archery, it is possible to forget one's self and to lose one's self in the admiration of excellence itself, even the excellence of one's opponent. In team games, one may concentrate on cooperation, doing one's best for the game and the team.

But we must note that, depending upon the size of the gallery and its feelings, every individual competitor must have his private philosophy challenged more or less severely. This private philosophy we try to furnish our youngsters in the form of a code of sportsmanship. "Being a good loser," however, often means only an ability to conceal the depths of one's disappointment at not being the winner.

The spirit of competition and the defective spirit of sportsmanship are the basis of a great deal of misery as well as progress. In the home they are responsible for badly-devised budgets, where luxurious apparel and equipment are purchased to keep up with the Joneses, where expensive entertainment and club associations are secured at the expense of the needs of children and home. There is nothing wrong with the fine apparel, the beautiful cars, nor with social entertainment, so long as they do not represent selfish ambition at the expense of others' real needs.

If selfish ambition is the soul of competition, it may bring many failures to the inner man, along with apparent advancement for the outer mask. Those outer results may be secured by an entirely different route than that of competition, and by this other route there is no risk of anxiety, fear, anger, vanity, pride, humiliation or

defeat. According to this method, sportsmanship is not a bitter pill to soothe the stomach upset by disaster.

We might call this method "emulation." It is based on Jesus' creed that we love others as much as we love ourselves. We glory in the good fortune of anyone. Good fortune will not mean vanity increased, pleasure multiplied, salary augmented. It will mean increasing friendships, advancing intelligence, greater conscience, intellect, and emotional control. The former gods of competition—money, honor, possessions—are no longer goals, but the natural corollaries of living, serving, and performing duty.

When we truly love our fellow man we are in a position to admire, rather than to envy. Upon the loving recognition that others' accomplishments are superior to our own is based the complete progress which is without risk of selfish ambition, envy, fear, or malice. This is the basis of the *Bhagavad-Gita.* Arjuna first loves even his enemies. His first object is not the mere winning of a battle, but rather the desire to deal justly. From his desire to know truth from the ethical basis of right and wrong, he is able to recognize one who knows more than he does. The relationship of teacher and pupil, like the relationship of parent and child, brings the progress which advantages everyone, in which there is only delight, with no room for sorrow—for no enemy is defeated, nor exists.

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## "The Impossibility of Succeeding"

If we admit that we are in the stream of evolution, then each circumstance must be to us quite right. And in our failures to perform set acts should be our greatest helps, for we can in no other way learn that calmness which Krishna insists upon. If all our plans succeeded, then no contrasts would appear to us. Also those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire Karmic demerit by not accepting the impossibility of achieving. Ignorance of the law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance you are not passed over by *The Law,* for It has regard for no man, and pursues Its adjustments without regard to what we know or are ignorant of.

—William Q. Judge

# UNSEEN COMPANIONS

THE Great Ones—the Mahatmas—are not so far off as some may imagine. That They are as near as the willing heart is strong in devotion to Their Cause of Universal Brotherhood—the life-blood of humanity—may well be conceived. Neither intellectual reasoning nor personal wishes can ever bring Them nearer, for companionship with Them is wholly spiritual. When the student forgets self and remembers "the Great Orphan Humanity," then contact with Them becomes possible.

Nearness or remoteness of Masters depends on which part of the mind is ruling in the aspirant. Lower mind often uses the imagination to picture Their dwelling place as an enchanted Shangri-La beyond the snow-capped mountains of Asia, a secluded retreat far removed from Western life and not to be reached by distant disciples. This imagining of great and impassable geographical distances between the Elder Brothers and their younger Western helpers reveals how unreliable and inadequate is intellectual reasoning from premise to conclusion. We tend to forget the nature and powers of the Mahatmas: the Masters are not Eastern nor Western, but universal. When we lament that They are so very far away, we miss the implication contained within their words, that even They can only modify and direct some of the minor currents of the world's tide.

The direct work of Masters in the world is the Theosophical Movement, which is moral, ethical, spiritual, universal, invisible save in effect, and continuous. The formative center of the Movement is analogous to the Higher Mind in man, and the lines of spiritual force from the One Truth may be thought of as flowing into Higher Mind, thence being reflected as ethics and virtues for practical everyday living. Therefore the companionship of Masters is inner spiritual communion. Unselfish aspiration, willing sacrifice, charity, and faithful performance of duty and responsibility are living testimony of the spiritual activity of the disciple. With the practice of the virtues, the physical gap—which to lower mind had seemed so real—dissolves into nothingness; the flow of spiritual

help becomes clear and constant, broken only by the waywardness of the student.

"To have a friend, one must be a friend." Mantramic advice like this reaches all of us. To follow it affords remedy for loneliness on all planes because thus we become, as the Great Friends are, at one with the Law of Laws—Divine Compassion. Forgetfulness of self moves the heartbeat of the individual into step with the rhythm of the universal heartbeat of Life itself, that of the Masters. "Hast thou attuned thy heart and mind to the great mind and heart of all mankind?" In the magic instant that one seeks to become a friend, he extends a bright thread of thought to whomever he wishes to help, and the strength of this thought-thread is greater than any material bond, because it has, metaphysically speaking, the properties of electricity. Electricity, we know, moves almost instantaneously—it magnetizes, generates current, and heats to incandescence. Threads of thought fed with right feeling grow in potency. Therefore an ardent desire to be a friend to Man creates a magnetic relation with Those who already are the friends of humanity, and this is the true mode by which Their attention is attracted. Intelligent devotion brings one into inner unity with their Cause and thus into their Spiritual Presence.

Mr. Judge has written that the Theosophical work goes down wherever there is absence of real faith in Masters. To think lightly or indifferently of their guidance is to deprive the Movement of its elixir of life. Not only does the work suffer but so does the student. Once he has knowledge of the work of higher Beings, to belittle their aid and his need for that aid is to deny the breath of life to his theosophical efforts. The flow of energy is choked off at the source, and the instrument expires. Such is the outcome of the great heresy of separateness which self-interest and personal predilections create.

The theosophist endeavors to give up self and become the vehicle of the Movement, for "Those who can to any extent assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in its work." The Elder Brothers of this Lodge are the highest product of evolution, and through Them alone, in cooperation with the whole human family, can the

further regular and workmanlike prosecution of the plans of the Universe be carried on.

Masters are continually surveying the scene, we may think, looking for clear-eyed individuals willing to work as their representatives in the world. Such as these become the minor currents that are modified or directed. To those who declare, "I have such-and-such a responsibility which takes all my time and energy—what can I do?", the answer is given, "Live the life necessary in every situation and therein will be found the Unseen Companions." Live to benefit Mankind, and "fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest."

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## TRANSMIGRATION OF MIND

The mind appears at intervals to make a kind of return upon itself. Ponder its successive phases, and you perceive that, like everything else in nature, it has its rhythms. You observe a pulse in things human, a recurring beat in the heart of the world. Old thoughts recur in new generations. The rate of the mind's pulsations is not, however, easily reckoned, nor have the wave-lengths of history, though suspected, been so far mathematically determined. Still it is, I suppose, within every one's experience that here and there in some distant age he finds a natural friend, a mind in tune with his own. Plutarch takes our fancy, or Carpaccio charms us above his fellows. As with individuals, so with times. Bridges of understanding and sympathy there are which connect periods separated, perhaps, by as much as or more than a millennium. The men of the Renaissance turned back the leaves of the record fifteen hundred years to take delight in Pagan antiquity. And how close the analogy between our own times and those of Lucian, "too striking," as Leslie Stephen said, "to be overlooked." "A twentieth-century Englishman, a second-century Greek or Roman," it has been remarked, "would be much more at home in each other's century, if they had the gift of tongues, than in most of those which have intervened."

—W. MACNEILE DIXON

# ON THE LOOKOUT

"Learn While You Sleep"

This is the title of a rather naïve article in *Look* for March 14, by J. D. Ratcliff, describing the sleep-teaching device developed by one Max Sherover. The idea occurred to Sherover as an extension of the Linguaphone technique for teaching languages with phonograph records. Reports Mr. Ratcliff:

> The imaginative Sherover saw possibilities in Linguaphone never grasped by its British sponsors. If you could play records to people and teach them while they were awake, said Sherover, why couldn't you teach them when they were asleep? If you could funnel knowledge into a sleeping mind, you could cut years from the educational process. Businessmen, engineers and doctors could familiarize themselves with difficult problems during the waste hours of midnight to 8 a.m. Lawyers could get a head start on complicated briefs. Overnight, men could absorb the scores of symphonies and in a few days learn calculus.

After perfecting his device, Mr. Sherover engaged the services of Charles P. Elliott, then working for his doctor's degree at the University of North Carolina, to test the efficacy of sleep-teaching. The work took two years to complete. 40 volunteer students were selected, pre-tested "to determine their learning ability," and formed into two groups so that the intelligence of both groups was equally matched. Students were told that tests were being made with a brain-wave machine. Sleep teaching was not mentioned.

"Boy, Egg, Say, Art . . ."

The procedure used on 20 of the students was as follows:

> When the brain-wave machine said they were soundly asleep, the phonograph was turned on, sending sound through a concealed pillow microphone. Over and over again, for a total of 30 times, a record repeated a list of fifteen three-letter words: boy, egg, say, art, run, not, sir, leg. . . . If the brain-wave machine showed that the students were about to awaken, the phonograph was silenced. Another 20 students went through exactly the same process, but with one difference: the phonograph did not play the list of words to them during the night.

The climax of this recital—but perhaps our readers can guess at the splendid achievement: "Careful stop-watch checks showed that

those who had heard the record during the night were able to memorize the list almost 20 per cent faster than those who had not"! Mr. Ratcliff expands on the shining implications of this discovery:

> Education in large part consists of learning isolated facts: names, dates, equations, the verse of renowned poets. . . . If sleep teaching can hasten such learning no more than 20 per cent, it will still cut years from the educational process. It could open cultural pursuits to older people, now denied them by lack of time. It is even possible to imagine educational radio programs which would run the night through, assisting people to learn languages, music, mathematics.

### "Lack of Time"

Far more depressing than the thought of having names, dates, equations and the verse of renowned poets dinned into our ears the night through is the realization that *this* is what J. D. Ratcliff—and obviously many others—believes that education "in large part" consists of! To any thoughtful person must occur the idea that any "knowledge" which can be "funneled into" the brain in sleep must be a very small part of real education. Mr. Ratcliff should peruse Albert Jay Nock's treatise on the *Theory of General Education in the United States* for the very pertinent distinction made there between education and instruction. Then, too, what is this talk about lack of time? Perhaps no people on the face of the earth have so much leisure time and, simultaneously, so much opportunity for study and learning, as the Americans, and yet no one could say that the fanatical following of radio and television and comic strips stems from their educational output! As for the "cultural pursuits" denied old people for lack of time, the stimulation and impression of the mechanical memory and the subconscious is not going to contribute significantly to culture, whatever else it may effect.

### "Night After Night"

Mr. Ratcliff devotes five lines to a consideration of what may be the results of this night-after-night treatment in terms of the subject's health: "What of repeated exposure night after night? As yet, there is no sure answer to that. . . ." It is not too far-fetched to suggest that such repeated exposure may have its detrimental effects in brain fatigue and also in an increased passivity. Mr. Ratcliff

admits that no one knows what sleep itself is. "We don't know *why* the brain goes to sleep," he adds. H. P. Blavatsky, in the *Transactions of the Blavatsky Lodge,* remarks that sleep is said by Occultism to be—

> the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and, if they would not become unfit for work, are compelled to recuperate their strength on another plane or *Upadhi*. . . . Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state.

Modern research reveals that the brain is constantly emitting energic waves, of three characteristic patterns. The brain of a person in concentrated thought gives off short, irregular waves of high per-second frequency; the brain in relaxation emits tall, neat, uniform waves; while the brain of the sleeping person sends out rambling, irregular patterns. It is hardly justified, however, to infer from the fact of the brain's being in constant motion that it is able to support the constant impingement on it of sensations from the outside. At any rate, this is one aspect of the problem which will bear careful study. Before these machines—obtainable for the "below-cost price" of $85—swamp that great public which can be depended on to welcome such a "glamorous and easy way to education," steps should be taken to determine the significance of the factor of brain fatigue.

"Sleep-Talking Psychiatry"

Of course, there is the inevitable emergence of hypnosis and psychiatry into this new and challenging, this glamorous and alluring field of scientific exploration. "For example," Mr. Ratcliff remarks—

> one well-known psychiatrist used it in treating a problem child. Conflicts in school had grown to a point where this youngster could no longer attend classes. Further education seemed out of the question. The world had another unruly, rebellious misfit. Then treatment got under way. The psychiatrist drew up points he wished to implant in the boy's mind and recorded them at a radio station.

> Monotonously, over and over again, the record played while the boy slept: "You will always like to study hard and work hard because you know that all things worthwhile are gotten by hard study and hard work. You always study hard, then it will be fun to take examinations, because you will know that you can pass examinations easily. You will be proving to yourself and others that you have studied and worked hard . . . that you have a better mind than most people. All the great men and women in the world became great by hard, honest study and work. You, too, want to be great. . . . Playing, going to shows, going on trips will always be great fun because you will know you have earned your fun. . . ."
>
> Under the influence of this suggestion, repeated night after night, the boy began to straighten out. Unconsciously, he accepted the ideas expressed and began to adopt them as his own. Sherover's idea was entering the effectual stage.

## CANNED "PEP TALKS"

"Effectual" for what, one may ask. The idea will certainly be effectual in suggesting techniques of indoctrination to which the subjects will have no more means of resistance than do those who submit to hypnosis. The "problem child" treated by this psychiatrist was not impressed merely with facts to remember, but with *attitudes* having supposedly "ethical" content. It is not difficult to imagine an entire library of recordings for sleep-indoctrination, classified according to type and intensity of emotional appeal. The possibilities are indeed endless, for those who are able to think that moral education can be obtained in this painless and effortless way!

The fad, of course, is catching on. It needs only a couple of more articles in such magazines as *Look, Life* or the *Reader's Digest* to ensure its popularity. For those whose problem is not lack of time—a problem which the perspective of reincarnation would go far toward eliminating—but lack of sleep, there are on the market now a number of sleep records by professional hypnotists and psychiatrists. Not only are there records to put a man asleep; there are records to keep him asleep, all night long repeating, "You are sound asleep, you are sound asleep, you are sound asleep. . . ." Truly, the nightmare set forth by Huxley in his *Brave New World* seems at times not far removed from us!

## "Regular and Clear Experience"

It is a relief to turn to the theosophical doctrine of the sane and responsible Ego within the body and personality, and to read Mr. Judge's statement, in his article, "The Three Planes of Human Life," of the integration which is possible for the soul to make for itself between its waking state (Jagrata), its dreaming state (Swapna) and the state of deep sleep (Sushupti). Mr. Judge writes that what the man should try to accomplish is—

> such a clearing up and vivification of Swapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter. (Theosophy xxix, 464-5.)

To the man who holds to the reality of *soul,* such "spiritual cultivation" will appear the only lasting good, quite apart from any temporary and mechanical learning which is impressed on the personal man and brain only to perish with it. That wisdom alone which is won by hard study and hard work (as the psychiatrist said but did not believe) is worth pursuing, for once gained it is never lost.

## Miracles of Super Sound

As the relatively new science of ultrasonics gains headway, it is becoming clear that sound, or, more properly, vibration, is the potential creator of a host of miraculous achievements, bearing out what must have seemed extravagant claims of the power of sound set forth in H. P. Blavatsky's *Secret Doctrine,* some sixty-two years ago. Among the more practical uses to which super sound is expected to be put are the recovery of pure metal from ore, the hardening of steel, the sterilization of food, the instantaneous washing of clothes. An experimental sound laboratory in North Hollywood, Calif., is doing research in ultrasonics (frequencies running to more than 3,500,000 vibrations a second as contrasted with the

20,000 a second detectable by the human ear) and has demonstrated on a test-tube scale how these super-sounds will precipitate pure copper instantly from a solution of copper ore and sulphuric acid. The usual electrolytic process of obtaining copper by depositing it on a cathode is much slower. Mr. Jack Hibbard, partner-experimenter of this General Sound Laboratory, also claims that ultrasonics *changes the molecular structure* of steel, hardening common steel almost to the fineness of high-grade alloy tool steel.

### "SMOG SIREN"

Over a year ago, Harold W. Danser, president of the Ultrasonic Corporation of Cambridge, Mass., announced the perfection of a powerful ultrasonic siren which can clear whole factory areas of microscopic dust particles. The technique of collecting minute liquid and solid particles from the atmosphere by sound waves is not new, but only laboratory-size instruments had previously been constructed. According to a report in the San Francisco *Examiner* (March 30, 1949), one unit has been adapted to the recovery of fine sulphuric acid fog (a heavy factor in the formation of smog) from a manufacturing plant in the east. Mr. Danser's report was read before a "smog symposium" which was part of the national convention of the American Chemical Society. The *Examiner* continues:

> Indications that the ultrasonic method may someday be widely used in smog control were seen in Danser's claim that it is useful against air polluting by-products of smelting, petroleum, manufacture, chemical plants, steel, cement, lime, sulphur and many other processes.
>
> In a second paper read at the symposium, Dr. Hillary W. St. Clair of the United States Bureau of Mines described how such sound waves work against airborne particles.
>
> He said that sound of any frequency between 5,000 and 50,000 vibrations a second can be used for the purpose. . . . The vibrating sound causes the smoke or dust particles to agglomerate, or assemble, in thin cohesive wafers, too heavy to remain suspended by the atmosphere.

### A COSMIC ANALOGY

Dr. St. Clair's description of the way sound acts on matter will suggest a cosmic analogy to the mind of the student of the *Secret Doctrine,* for just such a process must have followed when the "last

vibration of the seventh eternity thrilled through infinitude . . . , touching with its swift wing the whole universe" (Stanza III). Stanzas later, when the work of Fohat, "cosmic electricity," in forming the stars and planets is described, the analogy comes even closer:

> How does Fohat build them? He collects the fiery dust. He makes balls of fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold—he makes them hot. They are dry—he makes them moist. They shine—he fans and cools them. Thus acts Fohat from one *Twilight* to the other during Seven Eternities.

"Music of the Spheres"

According to an Egyptian fable, the god Thoth invented the lyre. A Greek fable similarly attributes its invention to Hermes. Both Thoth and Hermes were gods of the secret wisdom, and music was ever held a sacred science among the ancients. According to Plato, Thoth-Hermes was the "discoverer and inventor of numbers, geometry, astronomy and letters," and Pythagoras required of those he admitted to his school that they should have studied the sciences of Arithmetic, Astronomy, Geometry and Music. The seven strings of the lyre were taken to correspond to the seven planets of the solar system, and the principle of order or number prevailed throughout. All these facts are implicit in the mystic Pythagorean doctrine of the "music of the spheres," which science now claims to have tuned in on through certain radar devices developed during the war (New York *Times,* Oct. 6, 1948).

> The radar apparatus and techniques have brought to light for the first time a vast range of radio frequencies generated all over the cosmos, the sun, the Milky Way and other galaxies, as well as from spaces where the most powerful telescopes have so far failed to locate any stellar bodies.

This bears out, incidentally, a remark made by one of the theosophical adepts in a letter in 1882, when he wrote, "Science will *hear* sounds from certain planets before she *sees* them. This is a *prophecy.*"

"The Shell of the Kosmos"

Certain it is that the actual physical sounds or vibrations picked up by the radar devices represent only one aspect of the "music"

referred to by Pythagoras. In the *Secret Doctrine* (I, 167), one of the adepts is quoted in a suggestive allusion to "the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral body of the Kosmos, whose shell only has now fallen into the hands of Modern Science. . . ."

Thus, for instance, in April, 1932, the "beam" of Venus was picked up from the eye-piece of a telescope by a photoelectric cell, amplified into a microphone and broadcast over a radio network. The sound, it is said, resembled that of a sustained high note from a violin. Such physical experimentations in the realm of sound are facets of a larger reality, and insofar as their *implications* are further explored, they are of great interest to the theosophist. The "music of the spheres" has another facet as bearing on what H. P. Blavatsky called in *Isis Unveiled* "the hidden influences which are affecting us day by day, and even minute by minute":

> As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtle forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean "music of the spheres" is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul to religious aspirations. In fine there is scarcely a human creation which does not respond to certain vibrations of the atmosphere.

To recognize thus the unity and interaction of all life is a necessary step for the man who would strive to free himself from "undue external influence," while yet retaining conscious communication with all beings in the universe.

## "SHAKESPEARE IN A CHROMO"

Even for those who have not seen Michael Benthall's production of *As You Like It*, with Katherine Hepburn, certain remarks in the review by Brooks Atkinson, New York *Times* critic, have a value

which transcends his specific subject. Quite apart from the acting talents brought to the piece, Mr. Atkinson devotes half of his column to discussing, of all things, the scenery. His point is, simply, that there is too much of it and that it is too good.

> "As You Like It" was written for a stage without representational scenery. Shakespeare wrote the scenery in the play. This is worth remembering, not for sentimental or academic reasons, but because the plays have more vitality that way. I have never seen a "Hamlet" as closely knit and powerful as the one Forbes-Robertson played on a reproduction of an Elizabethan stage. Last autumn the Cleveland Play House acted "Romeo and Juliet" on a platform stage with only a formalized setting. Unfortunately the acting was incompetent, but the drama had a headlong pace and a story logic that conventional productions of this romantic tragedy invariably destroy. Most of us do not know how interesting Shakespeare is because his dramas are usually stifled with scenery.

Mr. Atkinson remarks that the representation of the Forest of Arden is distinguished from a chromo "only because it is a good deal more expensive," quipping that one can't see the Forest for Designer Bailey's trees.

"Silk vs. Sense"

But the significance of his remarks spreads far beyond the confines of the Forest of Arden. He sums up the situation when he says, "most commercial Shakespearean productions are put on as if the producers were very much afraid that the audiences would not like Shakespeare. The plays and the actors are buried in scenery and pageantry." Does this not suggest something fundamental about the emphasis of our whole culture? How much are we interested in the reality of a thing itself, and how much deterred or misled by its mere outward appearance? How much do we care what becomes of a man's mind and heart, compared to the technological achievements we can extract from his intellect? How much faith do we have in, how much do we desire to cultivate, the human being's imagination, when we feel that even in such an essentially *symbolic* art as that of the theatre, the meaning must be over-amplified, or warped or sugar-coated with grandiose trimmings of costume and scenery? What have silk and cardboard to say to the human soul? Or are we no longer interested in speaking to that mysterious entity?

Truly remarked 79-year-old Daisetz Suzuki, considered one of the greatest living authorities on Buddhism, when he contrasted the Westerner with the Oriental: "When an American goes for a walk, he is going from some place, to some place. When the Oriental goes for a walk it is to commune with his soul and with his God."

"INTELLECTUAL SPHINX"

The theosophist is also aware of another kind of "scenery" Shakespeare wrote into his plays, for the occult lore of the ages is woven into his poetry. The inner worlds in which man functions in sleep and dream; in fancy, imagination or obsession; and when taken with great thoughts or strong emotions—these were made almost as real to Shakespeare's audiences as the cities and countrysides he painted for them in the air. H. P. Blavatsky, whose task in science, philosophy and religion was not unlike Shakespeare's in the world of literature, showed the living library of his plays to be a repository of many hints and mystic observations that helped keep before the mind of the race some of the ancient teachings.

Lines from his plays were often her chapter headings in *Isis Unveiled* (I, ix, 574; II, 55, 123, 473), and other passages served to illustrate her discussion (*Isis* I, 28; *Secret Doctrine* I, 386; II, 27fn; 117, 312fn). In the *Key to Theosophy* (pp. 34, 139, 142) Shakespeare's vivid imagery gives poetic "point" to several passages, and in H.P.B.'s article on "Genius" (THEOSOPHY XXXI, 56) he appears again, as a natural authority, saying that with great men "what you see is but the smallest part." In that same article, Mme. Blavatsky suggests what permitted the genius of Shakespeare to come forth, although the full explanation is not to be given of that "intellectual Sphinx" (*S.D.* II, 419). There is perhaps more than meets the scholarly eye in the persistent controversy over "who" wrote Shakespeare's plays, and the obscurity of his life may have quite other implications than are usually noticed.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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*"The true Theosophist belongs to no cult or sect; yet belongs to each and all."*

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